1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

317 439 324 Obsidian must have had important economic value for the Valley peoples, and since volcanic glass is portable and very useful for its sharp cutting edge, it was widely traded to the tribes of nonvolcanic regions. Techniques were established early in the Middle Culture, and the art of polishing this stone was known to the Teotihuacan Toltecs, who utilized it as eyes for the idols of the Temple of Quetzalcoatl. Ceremonial [788] bloodletting called for a constant supply of thin blades (made by pressure flaking), some of which are exquisitely long and narrow. Yet scalpels of comparable fineness were made in Toltec and Mazapan times as well. Indeed, the principal [415] innovation of the Aztecs was in fashioning vases from obsidian, a formidable task, owing to its hardness.[a]

303 789 The making of mirrors called much ingenuity into play. They are so rare that they must have been used solely for ritualistic magic. Blocks of obsidian were sometimes polished to produce an eerie and mysterious reflection. However, iron pyrites, burnished and shaped, were more common; and rarer examples had thin pyrite flakes laid in a mosaic and glued to a background of wood or shell. In another technique used on the coast the artisan detached a surface of pyrites in its matrix of slate, burnishing one side and carving the other to fashion a mirror with a carved back. One [395] example, at least, is known of a mirror of marcasite with its surface so ground as to produce a magnified reflection.[a]

324 Stone sculpture we shall consider more conveniently under art, but the mass production of dressed stone for building must have required patience and skill to accomplish. Stoneworking throughout Middle America was achieved without metal tools. Flaking and chipping for the hard stones, pecking and hammering for the softer ones, were the preliminary

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

793 were called *Quetzalcoatl-Totec-tlamacazqui*[*] and *Quetzalcoatl-Tlaloc-tlamacazqui*. The name Quetzalcoatl was given them perhaps as an honorific title in memory of the God of Civilization and Learning, who was the archetype of the priestly ideal. The second names refer to the gods of the respective cults, and the third word means priest. Ranking below these two officials was a third, *Mexicatl-Teohuatzin*, who, like a vicar-general, supervised general religious business in the city-state and conquered towns. Two assistants looked after the instruction in the schools for citizen-warriors and for priests, and other officials supervised the pulque ceremonies.[a]

Next in rank were the priests who were in charge of the worship, temple and ritual of each specific god or goddess and who, in the ceremonies, assumed the dress of the divinity, impersonating him on earth. They, in turn, had a host of assistants who were supplemented by aspirants to the priesthood, the bottom of the hierarchical scale. There seem to have been priestesses as well, and schools for their instruction were established in connection with certain temples. As
● 789 might be expected as an accompaniment of a highly ritualized religion far above the comprehension of the masses, there was an active practice of magic carried on by male and female witch doctors. Undoubtedly many of these unsanctioned rites were rooted in the more primitive stages of the Aztec development; and in modern times, although the formal Aztec religion has been almost completely eradicated, the indigenous population continues many of the old magico-medical practices.

793 The priests, however, directed the intellectual life of the

[*] Ksy-tz'al-co-atl-To'-tec-tla-mah-ca'z-kee.

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

continuance of their existence endowed the ritual with profound solemnity. The New Fire Ceremony was symbolized by the extinction of the old altar fire, which had burned perpetually for fifty-two years, and the kindling of a fresh one in token of the new grant of life.* (See Plate 29, top row.)

During the five useless days (*nemontemi*) of the final year the people let their fires go out and destroyed their household furniture. Fasting and lamentation were the order of the day while the populace awaited catastrophe. Pregnant women were shut up in granaries, lest they be changed into wild animals, and children were marched up and down and kept awake, for fear that sleep on that fatal evening would result in their turning into rats.

At sunset the priests, in solemn panoply, representatives of the whole array of the Aztec pantheon, ascended the Hill of the Star, anciently known as Huixachtecatl. This extinct volcanic crater rises abruptly from the Valley floor and is visible from almost every quarter of the Valley of Mexico. From the temple to its summit the priests anxiously scanned the heavens as the night wore on, awaiting the hour when a certain star or stars, Aldebaran or the Pleiades, reached the center of the heavens and gave the sign that their world would continue.

At the very moment when these stars passed the meridian the priests seized a wooden fire drill and kindled a new fire in the open breast of a victim freshly slain for the purpose. The populace—priests, chiefs and commoners—thrilled to a great happiness. Runners lit torches from the new fire and rekindled the altars in the temples of every town and hamlet, whence the people bore the flames to their hearths. Like fireflies the darting torchbearers sped through the night, bringing the promise of a new life to every man, woman and child.

X796 Twentieth Chapter, which telleth of the feast and blood sacrifices which they made on the first day [805] [and] month, which was named, and which they called, Atl cauallo or Quauitl eua.[1]

Quauitl eua: This day came, and when it was this [month], a feast was then celebrated for the Tlaloca.

[802] Everywhere on mountain tops, blood sacrifices[2] were made and sacrificial banners were hung. Blood sacrifices were made at Tepetzinco, or there in the very gulf of the lake at a place called Pantitlan.

[799] At this place they left consecrated papers[3] and set up long poles called *cuecuenantli*, by means of which would come to pass greenness, sprouting, and growth.

[777 827] And there they took children, known as "human banners"[4]—those who had two cowlicks of hair and whose day signs were favorable. They were sought everywhere, and bought. It was said: "These are precious blood-offerings. [The rain gods] receive them with rejoicing; they wish for them; they are thus satisfied and given contentment." With them, the rains were sought; rain was asked.

And everywhere, in the houses, in each of the quarters where the young warriors were trained, and in each tribal temple, everywhere they erected the slender green poles; on them, they placed white paper flags dotted with large and small drops of liquid rubber.[5]

[202 314 281]

Juic 20. capétulo, ytechpa tlatoa yn illuitl, youn in nextlaoaliztli: in quichioaia, yn ipan vel ic cemilhuitl metztli; in quitocaiotiaia, in quitoaia atl caoalo anoço quauitl eua.

Quauitl eua, ynin ilhuitl quiçaia: auh yn iquac y, vncan ilhuiquiztililoia in tlaloque:

nextlaoaloia, in noujan tepeticpac, yoã netetemhtiloia, onnextlaoaloia, in tepetzinco, anoço vmpa in vel aytic, ytocaiocan pantitla:

vmpa concaoaia in tetemjtl, youn vmpa conquetzaia quaujtl, motenoua cuenmantli, viujtlaztic, çan iiech iectiuh yn icelica, yn itzmolinca, yzcallo.

Youn vmpa quimoncaoaia pipiltzintzintl, in motenoaia tlacatetemhtli: ichoãtin in vntecuezcomeque, in qualli intonal: noujan temoloia, patiiotiloia: mjtoaia, ca ichoantin vellaçonextlaoalti, vel quinpaccacelia quinnequj, ic vellamati, ic vellamachtilo, ynjc in ca qujiauhtlatlanjoa, quiiauhtlatlano.

Auh yn noujan calpan, in techachan: youn in tetelpuchcalco, in cacalpulco, noujian quiquetzaia, matlaquauhpitzaoac, tzonioquaujtl, itech qujtlatlaliaia amatetemjtl, vltica tlaulchipinilli, tlavlchachapaztli.

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1. Sahagún, in the corresponding Spanish text, observes that Quauitlua is the term used by the Mexicans. Cf. Manuel Orozco y Berra: *Historia antigua y de la conquista de México* (México: Tipografía de Gonzalo A. Esteva, 1880), Vol. II, p. 36: "*Xilomanaliztli,—Adauchaalua,—Cuahuitlehua,—Cihuahuitl. Xilomanaliztli, ofrenda de trigo y flores; nombre usado por los de Tlaxcalla. Cuahuitlehua, quemazones de los árboles; nombre perteneciente á lugares fuera de México. Adauchaalco ó Adauchaalua, nombre admitido por los mexicanos; según el P. Leon, derivative de las aguas, y es la interpretación de todas que más nos satisfacen. Cihuahuitl, fiesta de la mujer. El símbolo religioso en la imágen de Tlaloc y su árbol reverdecendo, con el agua entre las raices.*" Cf. also Francisco J. Clavijero: *Historia antigua de' Mexicani* (México: Editorial Porrua, S.-A., 1945), Vol. II, pp. 401-2: "*. . . el primer mes, cuyo nombre Acahualco o Adauchualco, significa la cesación del agua, pues en el mes de marzo cesan las lluvias del invierno en las partes septentrionales, en donde tuvo origen el calendario mexicano o nahoa. Lo llamaban también Quauhcalleua, lo que significa la vegetación de los árboles, que se acrecienta en este tiempo en las partes frías. Los mexicanos llamaban a este mes Xilomanaliztli, esto es, oblación de las mazorcas de maiz, porque en él ofrecian a sus dioses las del año corrido, para ayudar la siembra que por este tiempo comenzaban a hacer en los lugares cálidos.*"

Angel María Garibay K. en "Nebraska breve de las fiestas de los dioses, Fray Bernardino de Sahagún" (Tlalocan, Vol. II), p. 291, translates *cuahuitl eleua ut supra* as *abai*. Eduard Seler, in *Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun über den Ausdruckder sonnenjahren überarbeit* (Cuentas Seler-Sachs, Walter Lehmann, Walter Krickeberg, eds.; Stuttgart: Stecker und Schroeder, 1927), Vol. I, p. 93, translates the name as *ein Baume erhoben sich* (*machen sich auf dem Weg*).

2. *Neotlalaoaloa.* Seler rather consistently renders forms of this word in terms of payment of a debt rather than of a sacrifice. Cf. *tetlaoa* in Alonso de Molina: *Vocabulario de la lengua mexicana* (Juan Pfaumann, ed.; Leipzig: B. G. Teubner, 1880), and in Rémi Siméon: *Dictionnaire de la langue nahuatl ou mexicaine* (Paris: Imprimerie Nationale, 1885). In *Collected Works* (Cambridge, Mass.: Carnegie Institution of Washington, 1909), Vol. II, Pt. 4, p. 13, Seler says: "The child sacrifices to the rain god were called *neotlalaoaliztli* 'the debt paid.'"

3. Garibay (*op. cit.*, p. 292) translates *teteuitl* as *tiras engrudar*.

4. In *loc. cit.*, Garibay renders *tlacatecolo-tzi* as *tiras largueses* and makes it clear (Nahuatl sentence No. 4) that the term refers to the children who died. Seler (*Einige Kapitel*, p. 93) refers to them as *Menschen-Opferstreifen* (*Opferpapiere in Menschengestalt*). They may actually have been paper streamers surmounted by a representation of a human head, and have symbolized the children who died. See illustration (Seler: *op. cit.*, p. 60) from the Bibliotheca del Palacio MS.

5. See Nota 3. Sahagún, in the corresponding Spanish text, refers to "*unas papeles, llamas de gomas de olli a los quales papeles llamauan amatemitl.*" *Tlaulchachapaztli*: cf. *ulachapani*, in Molina (*op. cit.*).

All went to be bathed. They went sounding trumpets; they went blowing shell trumpets; they beat clipper discs[10] with pine [hammers].

And all the priests carried on their backs their tobacco bags,[11] and their strings of *magwey* fiber about the neck, from which were hanging the little bags, which were filled with dyed, powdered tobacco. And the fire priest went ahead of them, taking his incense burner and his *magwey* thorn. And, with it, he carried his incense bag.

And leading them went a man, an old priest. He went bearing on his shoulders the mist rattle board, called also the sorcerers' staff, which was thick, broad, very wide, and long—very long. And it rattled; he went along rattling it.

No one else remained at the priests' dwelling; the house was all empty, deserted, tenantless.

And only four stayed there—singers who sat singing, beating the drum, rattling the turtle shell rattle and the gourd rattle, and blowing the shell trumpet. They sat playing the shell trumpet.

And when they had reached the water's edge, the priests' bathing place, where, at the cardinal points, were the mist houses, thereafter all threw themselves down and seated themselves, trembling, shivering, quaking with cold, their teeth chattering.

Hereupon spoke the old man called the old precious stone priest; he said:

"[Behold] the place where the serpents are writhful, where the water-gnats buzz, the place where the ducks alight, where the white reeds rustle."

When he had thus spoken, thereupon all plunged into the water; they churned it up—beating the water with their hands and with their feet, crying out. Speaking heavenly, they mimicked all the birds.

Some spoke like ducks, babbling; some mimicked wading birds, speaking like them; some imitated water ravens, talking like them; some talked like [large] herons, some like kingfishers, some like cranes.[12]

Where they bathed, there in their midst were

Viloc, onmevmaxic, tlapanaloticoh, quipizaxoj, in xoccioli, cobcoxoloc chilloli.

Auh in machiotia tlamacazque, quimamaxa yn imiyiocpach, ynmococoxqui, ixtlamococoxqui, inch pipilcatioh yn imiiocpach, onccentioh yiaquilli: yoan quinixacatioh in tlenamacac, ylcmauh ietioh, yoan ynixc ietioh: yoan itlan cana icopalxiquipil.

Auh ce tlilcal quecujlli teiacantioh, quiqiecheponotioh, aiechicaoanzli, zo inoca nacalquauja, petlooc, patlactic, patlacpol: yoan vijac, vitlatatic, yoan cacaloca, quicacalantiuh

socac ce ommococol calmecac, cenejchictioh, cattimoquetza, cicitoetti in calmecac,

Auh çan nauhtin in vmpa ommococo cujcaxjoc, cujcatoque, teponaçotoque, aiechiuhtoque, aiecachotoque; quiqattoque in quiquiztli, quiquiçaoque.

<Auh yn oncito atenco, yn jnacaltitia tlamacazque: nauhcampa in manca yn aiaulcalli, njman ic ic nenenco, netlalilo, tlatzintika, tlaviujoca, tlacacuechca, netlamatzililoalo:

· in ic iuhqui njman ic tlatoa, in vene inoca chalchiuhquaqujlli: qujtoa.

Coatl ycamocuiil, amoiotl yeaocuian, atapalcatl ynechiccanaoac, astapilcuectetlacuian:

yn ocoxjto y, njman ic ic onnetiqueuiloa ata, tlachachaquatzintinemj, yn atlan, tlamaujcotinemj, tlacxiujcotinemj, atlacxiuiocticnemj, tzatzinemj, ycaocatinemj, quiqtlaichecalhuja yn iaquichtin ocoxoc: cequj canauhtlatoa, tlacacuaja, cequ'inin quiqtlaichecalhuja, in pilquizti, pipiztlatoa: cequjnin quiqtlaichecalhuja, yn atacolotoc, acacolotoa: cequjnin aztatlatoa, cequjnin xaopoquitoa, cequjn tecujlcocioctoa:

yn vncan mokinia yn, tlacopacala mania in cuen-

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10. CRIBBS: cf. Gabriel Saldívar: *Historia de la música en México* (Mexican Editorial "Cultura," 1934), p. 21; *ayacachtli*; *cascabel* [Aztec] [17].

11. "Todos llevaban a cuestas, como adoquines grandes con unas cordeleras de cáñel, con unas bolsas al cabo; y de unas colgaban, unas llenas de yerba *picietl*, otras con las mismas hierbas, que llamamos *pinquiztli*; y en aquellas colgaba llenando unas cañutas de hueso, hechas a la manera de *tlahuel de cazuela*, que allen llamamos *pinquiztli*, que son ahumadas con unas, y con polvos de otra yerba que allen llaman *yiel*, que se cuece *tlahuel de cazuela*" (corresponding Spanish text).

Clark (op. cit., Vol. I, p. 57n.) writes: "*Ayacatl*: cord nets, *yiel* tobacco. The Mexicans had these braids in nets the *yiel* or Mexican cascabana (ibid.; the grandmother speaker mentions, *yiel* tobacco, or Nicotiana rustica L.) and *picietl*: *picietle* smell, *yiel* tobacco, or Nicotiana tabacum L., tobacco either as smell or otherwise in pulverized condition] *yiel* tobacco, *picietl*: *picietl*, or smelled as cigars or *pacayiel*; *picietl* smoke; *yiel* tobacco. When smelled, tobacco was formed with a tube-shaped instrument, *picietl*, and chewed." Cf. also ibid., Vol. II, p. 136.

12. These birds are identified in Lib. XI, cap. [illegible], 3 of Sahagún. Cf. Robredo ed., Vol. III, pp. 169-81. Sahagún draws considerably on [illegible] genus-original work, Aztec Anecdotes upon or human; kingfisher [compare or engagement]; and crowbird, genus [illegible] Aztec, p. 111, note 3.5).

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Clouds

When [clouds] billowed and formed thunderheads, and settled and hung above the mountain tops, it was said: "The Tlaloc are already coming. Now it will rain. Now the masters of the rain will sprinkle water."

Hail

It was formed and took shape when very white clouds settled on mountain tops. It was said: "Now it will hail; now our food will be hailed out."

And then did hail fall, making a din as of rattling, beating one about the head, pelting one [as if] with stones. Then, truly, died and were despoiled our crops. For some distance, it flattened on the ground and spread birds over the surface of the water. At that time the water dwellers went gathering for themselves; they brought in their catch.

821
789

And that it might not hail, that they might not be hailed upon, and the young maize plants might not be damaged by hail, then the [sorcerers who] cast away hail and rain drove and headed it off. They removed it from the waters [of the lake]; they showed it the way and took it [hence]. Or else they cast it forth into the deserted places, the uncultivated lands where there were no crops, no one lived, and nothing existed; poverty-ridden lands—barren lands where nothing grew, nothing issued: the land was void. It was only an abandoned place; the [very] stones were dry.

Mist.

In iconc tepetiqpac mahmi, mamaloca, motlatlalia, mopiloa: mimaia, ca ic uitze in tlaloque, ic quimiz, ic pinaminque in aoque.

Twisted

Ic machioa, ic noci: in iconc tepetiqpac motlatlalia mieli, ofca inmc: mima, ca ic tecuiz, ic tecuiloz in tonacaiotl.

Auh inic yenni tecuiz, inhquin tlacacalaca, tepacacalaoja, tenamaotla: vel ic miqui, ic ipolini, ic tonacamiqui, conatl quimana, atlaco quimmana in tetume. Auh vel oncan mopiopia, quin mopiopia, tonacatlama, in atlaca.

Auh inic amo tecuiz, inic amo tecuiloz, inic amo tecinmiquiz tocti: nimao quiopeoa, quipeoia, in tecuiloloque, in quiouhtiloque atlaqua quiquaoja, quitlachichtia, quimica: anoço vmpa quitlaça in çacatla, çacatl-tonacan, in atlc imochihuian, atlc ixonoia, atlc onoc, atlc ixcoaia, atlc tzontoc, atlc iquiçaiil, atlc quiztoc, atlc ontetztoc: çan iuhcatla, tel onnacca.

8: Barlow E-4 (no date)1949 NU7 Aztec NU7

but their language is different. They used to practice curses and sorcery very much." The Ocuiltec language is said by Ingeniero Weitlaner, who rediscovered it, to be related to Matlatzinca and Otomí,[a] spoken near by. Although the Ocuiltec language is supposed to be limited today to the village of Ocuilan and its environs, the writer has found a mysterious reference to it in a sixteenth-century document from the north of modern Hidalgo State.[b]

Provincial borders in 1519.—In the final native period the province of Ocuilan, approximating a half-moon resting on its back, was bordered on the northwest by Tuluca, and on the northeast by Quahuacan and the Valley of Mexico. To the east lay Quauhnahuac, and to the south the small province of Malinalco and more sizable Tlachco. Ocuilan thrust out westward into the enemy lands of the Tarascans; Temazcaltepec and Zoltepec are spoken of as situated on the Tarascan frontier.

TRIBUTE

Tribute of the whole province.—According to the *Matricula* and *Mendocino* pages, Ocuilan gave the following tribute:

CLOTHING

800 bundles of richly decorated little mantles of henequen**
400 bundles of little cotton mantles decorated with sea shells**
400 bundles of little cotton mantles**
21 warriors' costumes with shields (one of the headdresses having the *quetzalpatzactli* form, and the rest Huaxteca)*

FOOD

4 wooden cribs, 1 each of maize, beans, huauhtli, and chian*
2,000 vessels of white salt**.

Tribute of the component towns.—Temazcaltepec alone gave military help (not more than twenty men); two or three bundles of the above-mentioned mantles of henequen, intoxicating mushrooms (*teonacatl*), kindling, and ink made from sap—all this "every time they were asked."[c] No data are available on the tribute of other component towns individually.

[a] Weitlaner, "Beitrag zur Sprache der Ocuilteca," *El México Antiguo* (1939), 4: 297–328.

[b] In Tlachinolcicpac, *PNE*, 3: 130.

[c] *PNE*, 7: 20: "Tributavanle cada vez que se lo pedian dos y tres cargas de mantas de nequen, que se hace de un arbol que se llama maguei, y davan cargas con que senbo-

Twelfth Chapter, which telleth of still other houses. Some were only indifferent and some were in no way good.

The time of the day sign Four Wind was said to be good and bad. For then were slain those called doers of evil, the adulterers. They placed their heads in a noose and choked, strangled, or hanged them, or struck them on the back of the head, or crushed their skulls under a rock. Only at night were they killed; when it drowned, and they were already bloated, they cast them each into the water. Likewise then died some of the captives. Through them, so it was said, Moctezuma received new life (as hath been told) on [the day sign] One Rain, when [the Goddesses] descended. And this was also the time that the [aforementioned] demons and sorceress destroyed people. And since there was fear on this day sign, Four Wind, everywhere they put cardoon[1] into the smoke openings [of the houses]. They stuffed and crammed it in. Thereby, so it was said, they frightened them away.

But the merchants,[2] those known as distinguished traders[3] and vanguard merchants,[4] who were rich, greatly esteemed and honored this [day sign]. For then they laid out in the sun[5] all the precious things which they had hidden away — the green stone, the objects made of [ordinary] green stone and resplendent green stone; the round ones, round like

Inic matlactiomome capitulo: itechpa tlatoa, in oc ceqvj calli, ceqvj çan tlanepantla ca, ceqvj vel njman amo qualli. 787X

?n ipan nauhecatl tonalli, mjtoa qualli, ioan amo qualli, ca vncan mjctiloia, qujnquechmecanjaia, qujnquechzonviaia, qujnmecanjaia, qujnpiloa, qujncuexcochvivitequj, qujnquetepipitzinja, in moteneoa tlaçolchiuhque, in tetlaxinque, çan ioan in mjctiloia, in oallatvi ie tlacujtlapoçaoa, atlan qujmonnamaizvi. No ioan cenqujn vncan mjqvja in mamalti, iuh mjtoa: ca iehoan inca motcaltiaia in Motecuçoma (in iuh omoteneuh) ipan oc qujauitl in vncan temoa: iuh ie no vncan tepopoloaia, in omoteneuhque tlatlacatecuio, in nanaoalti, iuh injc imacaxaia, in ipan in tonalli nauecatl in tlecalco noujian canqujaia, in tlacatecuiotocovitatli, qujpopotzaqujaia, qujcacacatztaia: iuh mjtoa ca ic qujnpeviaia. 681 684 727 761 789 824

Auh in iehoantin pochteca, in motenenoa: acxoteca, in oztomeca, in motlacamati, iê qujvetmatia, qujmavizviliaia, ca vncan qujzotonjaia, in ixquich tlaçotli qujtlatiaia, in chalchiujtl, in chalchiuhtli, in quetzalchalchiuhtli, in ololiuhqui, in tomaric, in acatic, in ie ixqujch cozcatl, in cuecapetlatl, in patlaoac, in pitzaoac, niqui: auh in jxqujch nepapan ivitl, in quetzalli 441 527 556

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1. *Xonotimitl.* — Francisco J. Santamaría: *Diccionario general de americanismos* (México: Editorial Pedro Robredo, 1942), Vol. II, p. 254: "*Jonotes* — Bromelia pinguin L. "En México, nombre vulgar de una planta de las regiones tropicales, que crece como un cuerno de abeto y cuya baya comestible es luz de la pita. . . . propiedad antiescorbútica."

2. Tratadistas dan en "usos al Pochtlan," a barrio of Tenochtitlan occupied by merchants, whose gods were Tipuzo, Macuilxochitl, Xilonen, Titoh, Xilo, Yopitzinteotl, Cinteotl-Itzcuhuat, Chicomecoatl, Xochiquetzal, Yiacatecutli (Alfonso Morales, op. cit., p. 569). See also Alfonso Caso: *Instituciones indígenas precortesianas* (México: Instituto Nacional Indigenista, 1954), pp. 33-34, for a résumé of the social and economic importance of the *pochteca*.

3. *Acxotecatl* ap *pochtecatlahtoke*, "mayor o principal entre los mercaderes . . . tanto como si dijeramos que es gobernador de los mercaderes, y entre los mercaderes . . . es antiguo el que es mayor principal, gobernador, o señor, o que es cabeçera y maestro de todos los mercaderes" (Sahagún, Codex cit., X, 16, 5).

Jara, op. cit., p. 248 (citing Sahagún, *Gen. Hh.*, II, 69): "*Aber chichimekischen Volksnamen nannten sich die Leute eine Menge gelegenen Landschaft Chalco.*" Acxotecatl was a merchant's barrio in Tenochtitlan; gods were Nanã Ehecatl, Mixcoapantecutli, Xantocatl, Cuchiaueli, Yacapitzauac, Nacxitl, Chalchiuhtlicue (Morales, loc. cit.).

4. Cf. Anderson and Dibble, op. cit., Book I, "The Gods," p. 10 and n. 5. Jara, op. cit., p. 304, citing Sahagún, *Gen. Hh.*, II, 1070: "*Mann aus dem Orte Quiauac . . . , der auf Wanderschaft gekommen Kaufleute und Marktschreier versteht sie der auf andere Reisen gekommen Grossherren, auch Kaufleute i. A.*"

5. Ibid., p. 148.

825 235 And when it appeared that indeed all the chicks fell upon their backs so that they died,[27] upon this they said: "They died of filth; perchance someone came to go in among them; or looked upon them; or indeed it was the householder who slew them by filth." Because of this, they believed, indeed all the turkeys had fallen upon their backs so that they died.

825 235 837 It was said that also the same befell those who were married. If perchance somewhere one's spouse, whether woman or man, fell into adultery, they then believed that those which had fallen upon their backs or stumbled over, indeed accused him.

Auh injc neci çan muchintin aaquetztiuj injc mjquj totolpiqui, ic quitoa: ca tlaçolmjquj: aço aca inpan ocalaquico, anoço oquimjtac, anoço aca vel chane in oquinchiçolmicti: ic quimatia, in çan muchin aaquetztivi totolme, injc mjquj.

Quil no ieh inpan muchiua in namjqueque: in aço cana quitlaxima inamjc, in aço cioatl, anoço toquichtin: injc quimati; çan quipiqui in aaquetztivetzi, anoce cana motlavizequj.

286 Twenty-fifth Chapter, which telleth of her who wove with yarn.

Injc centeoalli onnaacujlli capitulo, ytechpa tlatoa: in icpatl quiquipi.

When [a woman] wove with yarn perhaps a mantle, or a shift, or a skirt, which came out awry, unevenly disposed, with crooked edges, they said and it was thought that the weaver of the mantle or shift was not generous. Just like a crooked seam, perverse [would she be]; not generous.[28]

In icpatl, in aço tilmatli, anoço vipilli, anoço cueitl: in iquac quiquipi in chicopetilivi, in chicoviaquiztiuh, in tennecujliuhtiuh, quitoaia: quilmach amo tlacaiotlo yn tilmaoa, yn vipilli: çan cuecuihquj, çan tlatlaveliloc: amo tlacaiotlo.

821 Twenty-sixth Chapter, which telleth of hail.

Injc centeoalli on chiquacen capitulo, ytechpa tlatoa in tecivitl.

When it rained, and much hail fell, one who there [had] his maize, chili, bean, or chia field scattered ashes from the hearth out of the entrance into the courtyard. It was said that thus his maize field would not be hailed out; it was thought that thus the hail would disappear.

In iquac quiavi, in cenca tecivi: in aquin vnca imjl, anoço ychilcuen, anoço yiecuen, ychian: tleconextli quiioac quioaltepeoa, itvalco: quilmach yc amo tecivilo in imjl, quil ic polini in tecivitl.

754 776 789 Twenty-seventh Chapter, which telleth of sorcerers.

Injc centeoalli on chicome capitulo, yntechpa tlatoa in tlatlavipuchti.

At night walked demons—perchance wizards and sorcerers—where they harmed one in one's home. When the householders saw them, when perhaps some [demon] so [would] harm them, they then placed an obsidian knife in water, behind the door, or in the courtyard. They laid it down at night. They said and it was believed that there the demons and sorcerers would look at their reflections when they would harm one, or there would be death, or sickness would come upon the people.

In iocaltica nemj tlatlacatecolo: aço nanaoalti, tlavipuchtin in canin onrepoloa in tachan: in oquimjtaque in aço itla ic quipopoloa in chanoque: nimo ztlan conteca yentli puertatitlan, anoço iocalco quimana in iocaltica, quitoaia: quilmach vncan onmotencavia in tlatlacatecolo, yn tlavipuchtin in tepoloa: aço mjcoac, anoce cocoliztli tepan muchioac.

27. Corresponding Spanish text: "*los pollos se caian muertos, los ponia sentir: y creia, llamaua diçiendo[sic]*."

28. Corresponding Spanish text: "*no parecia, ni que lo sabia, ni parecia bien*." Cuevas, in Sánchez, op. cit., is in error in this word.

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At once they fled; nevermore would they come to harm one when they had seen the obsidian knife resting in the water.

Ic ninman choloa, aiocmo cẽppa tepolotivi: in jquac oquiztaque itztli, atlan onoc.

825

Twenty-eighth Chapter, which telleth of the gnawed leavings of a mouse.

Injc cempoalli on chicuei capitulo, ytechpa tlatoa in quimjchin ytentlacaoal.

Whatsoever a mouse had gnawed none might eat. It was said that he who ate what a mouse had left would be falsely accused. For it was said that the mouse came to steal it; he came to eat it in stealth. Wherefore no one might eat gnawed leavings of a mouse. Likewise it was said of it that he who ate the gnawed leavings of a mouse would be accused falsely of some sort of story or of that which might be missing.[30]

In quimjchin in çaço tlein quiqua: aiac vel quiqualiaia, quilmach in aquin quiqualia yn q'caoa quimjchin, itech tlatlamja, ca mjtoa: oquichtequiço in quimjchin, oquichtacaqua. Ipampa y, in aiac vel quiqualiaia in itentlacaoal quimjchin. No yuh ipan mjtoa: in aquin quiqua itentlacaoal quimjchin, itech tlatlamja, in çaço tlein tlatolli, anoço in tlein poliviz.

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Twenty-ninth Chapter, which telleth of nails.

Injc cempoalli on chicunavi capitulo, ytechpa tlatoa in jxtirl.

It was said that, when nails were pared, they cast them into the water. It was thought that this was because the water dog[31] would make good [nails] grow out—not broken; they would be sound. For when it drew someone into the water, [the water-dog] tore away his nails and eyes.

Quilmach in tozti, in jquac motenequja, atlan contepeoaia, quilmach ipampa: in ichcatl aviztoti, qualli quixoaltiz: amo papatzaoaz, qualli yez. Ipampa: in jquac aquja quilaqujaia, quiquixtiliaia in jxti, ioan ixtololo.

827

Thirtieth Chapter, which telleth of sneezing.

Injc cempoalli ommatlactli capitulo, ytechpa tlatoa in acucholiztli.

When someone sneezed, they said, in times past: "Someone speaketh of me; someone saith well of me." Or they said: "Someone speaketh ill of me." Or they said: "Some people discuss me." It was thought that they made it evident, and knew, when they sneezed, that someone far away mentioned them.

In jquac aca acuchoa, quitoaia in ie vecauh: aquin nechitoa, aquin nechteneoa: anoce quitoaia: aquin nechicoitoa, anoçe quitoa: aquique in noca mononotza. Quil ichcatl quinecaciotiaia, ichcatl ic quimatia: in jquac acuchoa, in aca canaça veca quitenenoa.

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Thirty-first Chapter, which telleth of small children.

Injc cempoalli ommatlactli ce capitulo, ytechpa tlatoa in pipiltotonti.

When small children still lay in the cradle, and something was eaten or drunk,[32] first they placed it upon [their] forehead.[33] It was said that in this way [the child] would not hiccough or be afflicted by what he ate or drunk.

In ichcauhtin in pipiltotonti: in jquac yn oc coçoico anoque: in jquac tlaquilo, anoço itla mja, achto ijxquac contlaliaia, quilmach ic amo tzitzicunoz, amo motolinja in tlein moqua, anoço mj.

29. Corresponding Spanish text: "de huevo, o de sabalorio, o de cosa cruda."

30. *Animals*: Sahagún, in *Colloquial Works*, Vol. IV, 2, 21, refers to it as a quarrelsome water animal or spirit: "which drew men down into the water and ate off the nails and hair of [unwashed men]" (citing Sahagún, XI, cap. 4, 1.2, and V, App., cap. 29). Hernández, *op. cit.*, Vol. I, p. 66 (*ahuizotl*), calls it *ocelote o perro del agua* (Lontra felina).

31. Corresponding Spanish text: "*quando cortajan, o hacian en pedazos las vñas.*"

32. *Ibid.*: "*se le hacia.*"